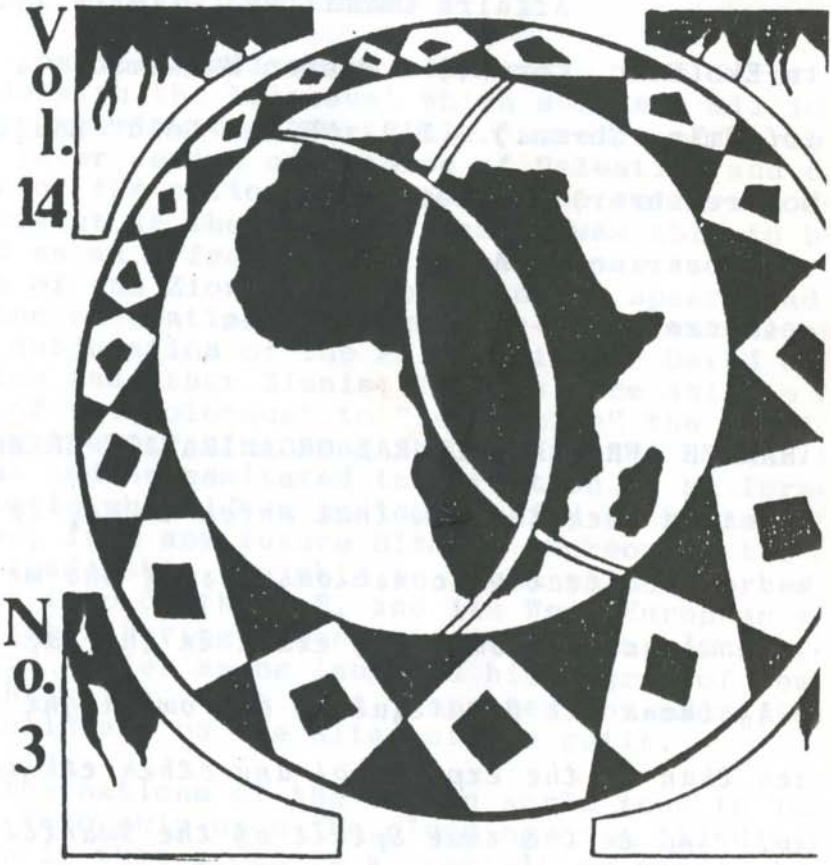
HARAMBEE FLAME



In This Issue:

EDITORIAL: The Dynamics Of "Semitism"; FI
OTHER SOURCES: ADL Linked To Secret Polic
Operations, Africans In Philly Deal With
Homelessness, U.S. Interests In Somalia,
More Progress In Gang Peace, Resolution (
Pan-African Peace Force; POETRY: Spirit
Quest;...

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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\RAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

ether we seek to know that which is us, to ind our collective consciousness of who we and whence we come. We exalt in the fact t Afrikans are beautiful in our own right ier than at the expense of any other ethnic ip. And in the true spirit of the Swahili l, "harambee," we promote the idea that tural exchange is germane to human growth.

EDITORIAL

On pages 13-15 of this edition of the FLAME, t
is a review of the newly published book by Mic
Bradley, CHOSEN PEOPLE FROM THE CAUCASUS. As
review points out, this book addresses the que
of the Jewish claim to being Semitic. The que
we ask here is why do Jews - European Jews in
icular - make this claim.

Two possible rationales stand out. The first
to do with the holocaust which some six millio
Jews experienced under Hitler's reign of terro
the later Jewish occupation of Palestine and c
tion of the nation of Israel. The suffering J
underwent at the hands of Nazism was able to b
used as an effective public-relations tool for
ders of the Zionist movement in its spear-head
of the occupation and take-over of Palestine a
the subjugation of the Palestinians. David Be
Gurion and other Zionist leaders were able to
use of the holocaust to "legitimize" the theft
Palestine, arguing that the experience of the
caust had necessitated the creation of an Isra
state in which Jews could be safe, or better p
ected, from any future Hitler. Moreover, the
ist leadership was able to lay a well-deserved
guilt trip on the U.S. and its West European a
for their having essentially turned a blind ey
toward Hitler as he launched his pogrom of Jew
annihilation. The West "repented" by sacrific
Palestinians on the altar of its guilt.

But the nations of the modern world tend to lo
more favorably upon the pleading of a "landles
group if that group is a "racial" or national
ple having historical ties to a particular lan
base than if that group is simply comprised of
folks who share a common religion. So, in ord
for the Zionist leadership to make a most effe
plea to the West for its help in carving out a
for Jews, it portrayed Jews as comprising a "r
of people--"white but not exactly "white."

The second possible rationale - and it is not

arate from the first - relates to the issue of
ite" supremacy, those who benefit from it and
se who oppose it.

majority of the power-wielders and/or spokes-
sons in the Zionist movement being European
her than Semitic, they were and are as much
erents to the ideology of "white" supremacy as
their gentile Caucasian bed-fellows. By
iming to corner the market on a kind of vague
cial" Semitism, European/Caucasian Jews are
e to be "white" enough to participate in the
kings of "white" power but non-"white"(under
skin somewhere) enough to maintain their sta-
as a distinct "race" of "chosen-people."

of such privileges is that of being able to
anything whatsoever and to be able to reject
criticism as being some kind of racist at-
k. Israel can be a major trading partner with
South African settler-state, Caucasian Jews
the U.S. can join with their fellow Caucasians
opposing curricula of inclusion, Jewish relig-
s leaders in Israel can disrespect Beta Israel
niopian Jews) as being some kind of "lesser"
s; all, while being insulated from criticism
the threat of charging those who would do
criticizing with "anti-Semitism."

e of this is to say that there aren't those
ple(Africans included) who have prejudicial
itudes toward Jews, resentment, hatred, etc.
we should be aware that Caucasian Jews have
nuch at stake in the maintenance of "white"
remacy as do Caucasian gentiles and that the
rge of "anti-Semitism" can be as much a weapon
the "white" supremacist arsenal as can be the
ılar "reverse racism." And, certainly, we
icans, having been victimized as much as we
e by racism, racist stereotypes, etc., should
v better than to fall for the stereotyping of
ers. By understanding that Jews are not a
ce" of people, we can be freed from the love/
e mysticism that often characterizes our atti-
es towards them.

"Love/hate mysticism"? The Jews we generally look no different from other Caucasians. So, one level, we view them as "whites." But beca of the wholesale persecution of them by Hitler Germany, the Biblical tales of their persecuti and wanderings, our memory of the "no-niggers-jews" signs, etc., many of us see these Jews a something akin to honorary "blacks" or honorar "blacks" who've turned on us in their efforts "white." Because we tend to see these Europea Jews as something other than just "regular" Ca sians, we feel an especially intense resentmer toward them when they do us dirt. For some of an act of racism by a Caucasian gentile is jus that--an act of racism; but such an act by a C sian Jew is an act of betrayal. By comprehend that European/Caucasian Jews are simply Caucas who follow and/or identify with the religion o Judaism, we can save that energy we might othe use up, chasing a mystical and mythical bogey-

More than likely, those police who beat the he out of Rodney King profess to be Christians. we don't think of them as "those damned Christ but, rather, as "those damned whites." Chance that, if those same police had names such as "Greenberg," "Epstein," etc., they would, in o minds, be "those damned Jews." We would be di tracted from the major and overriding issue of ist oppression and thrown onto a side issue of religious identity of these police.

We would be so easily distracted because we ha swallowed the WASP("white" Anglo-Saxon Protest characterization of European Jews as being son thing other than the Caucasians they are(Remem Caucasian Catholics in this country were once larly characterized). And we would be distrac for another reason. Most of us in this countr Christians, with a fairly large minority of us being Muslim. Thus, as Christians, we don't t of a Caucasian's membership in the world of Ch ianity as a cause of his or her misbehavior to us or as a reason for us to feel bitterness to him or her. Those of our population who are M

ight identify, to some degree or other, Christiaity as having a bearing on the misbehavior. But ery few of us are Jews. Very few of us have met ther Africans wnom we know to be Jews. And a elative few of us are even aware of the fact that here are genuine African Jews. So we can't idenify with Judaism.

hen a Caucasian who is Jewish steps on our toes, is or her Jewishness, being alien to us, flashes ed in our minds. And the racism which may be the ulprit is allowed to escape from us while we're ung up on some Jewishness. In other words, we ssist the enemy - "white" supremacy - in creating nd employing a diversionary tactic by which we re diverted.

here is a final issue we must address in pursuing his whole business. It is the response, on the art of most of our African leaders(?) and spokesersons to accusations of "anti-Semitism" with anti-Jewishness." Don't these "educated" Brothrs and Sisters know that such an equating is outnd-out fraudulent, that the vast majority of Semtic people are not Jewish and that the majority f Jews are not Semitic? The historical informaion on this fraud did not just become available ith the publishing of Bradley's book. What this uggests is that many of those who claim to be our eaders or spokespersons need to get down to some erious study. Also, the rhetoric of some of hese folks - their talk of our being like the ews of old versus "evil pharoah" - makes it very lear that they "know" more about Biblical mythoogy than they do about history. The Egypt of the ld Testament was an African Egypt. And the Jews ere - whatever their original ethnicity - foreigners.

hose who would put themselves before us as leadrs and/or spokespersons have a responsibility to tudy and know of what they speak. All of us ave this responsibility. To fail in it makes us ulnerable to all kinds of attack--fraudulent and therwise.

-Editor

EDITORIAL POLICY

The HARAMBEE FLAME, the monthly publication of Harambee Afrikan Cultural Organization(parent chapter of the Harambee Afrikan Cultural Organization, Inc.), is a pan-Africanist newsletter. FLAME's priority, with respect to news and views is African people, events and developments which affect us and are, or should be, of concern to. The FLAME does not recognize any distinctions between African people based solely on place of birth. References in the FLAME to Africans are made on the basis of our common ancestry. An exception to this is the reprinting of articles, excerpts thereof, from other publications, in which cases we do not alter "black" or other terms designating African people. This is our practice because we do not wish to diminish the integrity and authenticity of the articles we excerpt from. Also, unless it is necessarity for clarity, we do not correct grammatical or other errors occasionally contained in these articles.

Articles in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as those of the organization. Generally speaking, all unsigned articles are by the editor, Wopashitwe Mondo Eyen we Lanag(p.k.a. D. Rice).

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 1200 words, though longer pieces will not be automatically rejected. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. We are looking for poems which address African folks' lives, the conditions we face, and our struggles to rise above those things which hinder us. Submitted poems should not sacrifice power and beauty for the sake of uniform rhythm and/or rhyme. Send submissions to the editor c/o HARAMBEE FLAME; Box 2500; Lincoln, NE; 68542-2500.

FROM OTHER SOURCES

-Defamation League Linked To Secret Police

ıtions

ensational but secretive FBI investigation of a
l cop suspected of selling police intelligence
s on U.S. citizens to South African and Israeli
ts has provided a glimpse into a sinister web
ing secret police operations in the three coun-
s. Right in the middle of this dirty spy net-
is the Anti-Defamation League of B'nai B'rith,

the center of the storm is one Tom Gerard, a
er SF(San Francisco) police officer who skipped
country suddenly last November and resurfaced
ne Philippines. Gerard was originally trained
bomb expert by the SFPD. In 1982 he took a
e of absence to work secretly for the CIA in
alvador, where he helped train the death squad
a's army for three years. He was also the
's 'official liaison' to the FBI. Welcomed
to the police force in 1985, Gerard was
gned to the intelligence unit, where 'one of
) jobs was to gather data, including rumors,
t Arab Americans and pro-Palestinian groups'
Francisco Examiner, 16 January).

er Roy Bullock, art dealer and paid 'investiga-
for the ADL. Bullock infiltrated the Arab
ican Anti-Discrimination Committee to spy on
members, and was also seen at an anti-apartheid
y attended by South African exiles. Gerard
ts he and Bullock secretly passed information
he South African consulate, apparently includ-
an FBI file on the Black Muslims. Some of
e files, 'which were supposed to be classified,
tually wound up in the hands of the Anti-Defam-
n League'(*San Francisco Chronicle*, 15 January).

aeli prime minister Yitzhak Rabin has hailed
rd as a 'hero'...Bay Area ADL spokesman Elliot

Bien boasts that the Zionist outfit 'shares inf
mation on extremist groups with law enforcement
agencies'(*San Francisco Examiner*, 24 January)..

-from "ADL Connection to CIA/FBI Exposed," pa
2, Feb. 26 WORKERS VANGUARD(N.Y., N.Y.)

Africans In Philly Deal With Homelessness, Poli

"'Where are the homeless to go'? asked a repre
entative of a coalition of 15 African American
organizations at a February 3 community meetin
called by Two Thousand African American Female
and civil rights and housing activists. 'We a
here tonight to protest the policy by which SE
(South Eastern Pennsylvania Transit Authority)
police allow and condone the...threatening, in
idating and removing homeless persons from sub
stations and corridors...

"Blackwell(Councilwoman Jannie Blackwell), who
been delivering food and cleaning supplies to
homeless people seeking shelter in the subways
and her driver/aid Michael Williams were attac
by transit police when they tried to stop them
from clearing out the concourse in a downtown
Philly subway...

"At a February 8 follow-up meeting called by S
Senator Anthony Williams, activists announced
creation of a coalition to fight for justice,
pect and leverage for the African American com
ity..."

-from "Helpers Of The Homeless Attacked In Pl
a delphia," page 4, March 4 THE NATIONAL AL
ANCE(N.Y., N.Y.)

U.S. Interests In Somalia

"Occupying the Horn of Africa, Somalia lies on
southern routes to the Red Sea and Suez Canal.
is in close proximity to the Saudi Arabian pen
sula and the Persian Gulf. Adding to its stra

: location, Somalia has three ports, two major
'ports and six other airstrips with paved run-
's. All these elements add up to a very desir-
e location for geo-strategic planners...

/o relatively recent events, more than any other
ison, are behind Washington's sudden 'humanitar-
i' interest in Africa. In December of 1990,
ieral Omar Hassam al-Bashir, who took control of
lan through a military coup a year and a half
'lier, declared that henceforth Sudan would be
Islamic state. It became apparent that the
il power in Sudan rested with the National Isla-
: Front(NIF), a fundamentalist group that had
en trying to establish an Islamic state in Sudan
· nearly forty years, and its leader, Hassan al-
'abi.

Washington and its allies in the Middle East
're alarmed by the establishment of an Islamic
ite in the Horn of Africa, their fears were
ghtened in December of 1991 when Sudan openly
gned itself with Iran. In an unusual, and
ghly visible, trip outside his own borders,
in's President Rashemi Rafsanjani visited the
lanese capitol of Khartoum. An indication of
: importance of the trip was the fact that
'sanjani brought with him five government Mini-
ers,...

/o of the U.S.'s closest allies in the region
: particularly concerned about this turn of
ents in Sudan: Egypt, which shares a border
:h Sudan, and Saudi Arabia, which lies just opp-
site Sudan across the Red Sea..."

-from "Why Somalia? Why Now?" pages 2-5, Jan.
PEACEWORKS

re Progress On Gang Peace

."The L.A. truce helped spawn other truces in
eveland, Chicago, and Minneapolis. Now young
n like Cool T, community leaders, and activists

will meet in Kansas City, April 29-May2 for a National Truce Movement Summit on Peace and Economic Development. The summit will include 100 leaders of Black and Latino street organizations from 30 cities, according to organizers.

"'The long range goal will be to transform the truce into lasting peace so we can address poverty and economic development by tapping the leadership of those gang leaders within our communities', said Carl Upchurch, of the Council for Urban Peace and Justice in Granville, Ohio.

"Earl King, of Chicago's United for Peace group, said activists also want to push for funding for education and entrepreneurship...

"Black and Latino activists are also working together.

"Latino 'nations' in Los Angeles and Chicago initially suspected Blacks were uniting to come against them, said one activist.

"'We've been very successful in letting them know it's about peace for all'...he said..."

-from "Gang Leaders And Activists Prepare For National Summit," pages 5 and 7, March 15 THE FINAL CALL(Chicago, IL).

Resolution Adopted On Pan-African Peace Force

"Organisation of African Unity(OAU) foreign ministers endorsed a plan on Feb..25 to set up the first pan-African peace keeping force despite a chronic shortage of money...

"The resolution will be forwarded to an OAU summit in Cairo in June...

"Ethiopia was one of several states which called for the postponement of the plan until member states pay their arrears and restore the OAU to

(Cont. on inside back cover)

PUBLICATIONS

FROM AFRIKAN CAPTIVES TO INSANE SLAVES by Yosef A.A. ben-Jochannan, with introduction by Kiarri T-H. Cheatwood, published by Native Sun Publishers

Though the bulk of the material contained in this book was actually written and/or compiled by Dr. Ben in 1975, it is, by no means, untimely. FROM AFRICAN CAPTIVES TO INSANE SLAVES is comprised of two sections--Looking Past The Moment To See The Present: Marching Backwards And Forwards In Time From The 'negro's' Bicentennial Year and Influence Of Great Myths On Contemporary Life, Or The Need For Black History In Mental Health. Dr. Ben sets out, in this work, to bring it to our attention that many of us, inasmuch as we both see through the eyes of our oppressor and function in his interest rather than our own, are functionally insane. He uses distant and recent history, personal experiences and observations, and his own analyses of our various responses to events and conditions to get us to understand our pathology and to begin the process of healing ourselves and each other. Below is a sample of the kind of thought-provoking material which you can expect to be confronted with when you read this book.

For a captive and enslaved people, which we - BLACKS - are, the highest form of mental instability could be an individual who "lacks" the essential symptoms used by the Whites to define "MENTAL ILLNESS," i.e., a Black who has adjusted to his condition and/or has accepted the "VALUE SYSTEM" of the White oppressor is more in need of the services of the Black(etc.) mental health provider than the traditional "patient." This position becomes clear when Blacks realize that the individual who is considered "CRAZY" by the White's definition is primarily only dangerous to him or herself; however, a Black who is considered "NORMAL", because he or she closely approximates the image of normality according to the

(Cont. on p. 13)

POETRY/STORY/GRAPHICS

SPIRIT QUEST

times i doubt the ancestors
will hear my pleas for protection
fearing a broken connection
thinking and speaking in a language,
void of the one voice we shared
long ago beginning with
the beginnings of all things
this stings of horrifying truths
and wrings my spirit in agony
calling our mother's mother's
mother, father's father's
father, who we never knew,
or were made to know we
needed to know
them that gave so much for us,
to us, the blood,
feeling the fear of all those
who lived and died
calling the ancestors
in a language which did not fit their tongue,
hope wrung from their souls
fearing the broken connection
losing the protection
of the one voice of rhythm,
deep tones, vision aches,
groans, moans, sighs, quakes,
Ummmm, ummmmmm, ummmmm,
Ummmmmmmm
then to connect...hands thrown up
eyes closed
heart soaring
belonging
knowing a fear-lessssssss
one-nessssssssss
beyond language
beyond space
beyond time.

-Staajabu

Sacramento, California

COMMUNITY NEWS

On February 23rd, we held our annual African History program. As with the case of all our meetings, we began the program with a libation ceremony, giving tribute to the spirits of our ancestors. The Alaga(Chairman), after giving a brief explanation of the libation ceremony, read a poem he had written in tribute to the departed African scholars, Chancellor Williams and Cheikh Anta Diop. Makoala Marake, a student at the University of Nebraska at Lincoln and a citizen of Lesotho in southern Africa, delivered a traditional prayer in his own language and then in English. Our members and guests called out the names of ancestors. Afterwards, the members of the Harambee Afrikan Cultural Organization central committee each drank from the kikombe cha umoja(unity cup) and libation was poured.

Hassan Muhammad, the Olotu Eko(Education Chairman) of the organization gave a presentation on the life of the great African military strategist, Hannibal. In addition to speaking of Hannibal's accomplishments, Hassan addressed the question of his identity and European historians' attempts to turn this historic figure into something other than an African.

Following the presentation by our Olotu Eko, Dr. Imafedia Okhamafe of Nigeria, who teaches at the University of Nebraska at Omaha, delivered a presentation on "arrested development." Instead of standing before us, he remained seated and asked that we rearrange our seats so that we would be in a circle together. In his presentation, Imafedia spoke of the situation of African people in the U.S., Africa, and elsewhere throughout the diaspora as commonly being one of arrested development. In describing this condition, he cited the introduction of Christianity and Islam into Africa and the existence of institutional racism in the U.S. and explained that our development has been arrested, not only by these and other foreign influences, but by either or both our failure to control

the impacts upon us of these influences and our tendency to react to them. After further elaboration on this matter of arrested development, Imafedia invited us to contribute our own thoughts, pose questions, and so forth. The discussion that followed raised several issues: how do we protect ourselves against Europeanization of our mentalities by Caucasian-run institutions, how do we resurrect our traditional African values and how do we make application of them to present-day situations, the danger of establishing individuals as role models, etc.

As the time approached for the formal portion of the program to conclude, an announcement was made that folks could head to the table for pastries. Hardly anyone moved. Apparently, folks were getting full off mental and spiritual food. Eventually, people did feed their stomachs. In any case, we express our thanks to Dr. Okhamafe and the few other folks who made it in from the outside and to our membership for contributing themselves and their ideas to what we consider to have been a very constructive meeting of African minds.

PUBLICATIONS

level of adjustment that is made in a pathological society, is dangerous not only to him or herself and the family related, but also to present and future BLACK generations. This is because Whites reinforce the "race-destructive" behavior of these individuals usually by placing them in influential and White role-modeling positions in the Black community. Therefore, more often than not, the truly pathological agents in the Black community are those individuals who have made a complete adjustment to this PATHOLOGICAL SYSTEM and are usually found in leadership positions.

CHOSEN PEOPLE FROM THE CAUCASUS by Michael Bradley, published by Third World Press

Ordinarily, when we recommend books, they are by African authors. Michael Bradley is a Caucasian and is the author of THE ICEMAN INHERITANCE. If you have read this book, you understand why we would recommend CHOSEN PEOPLE. In the earlier work, Bradley asserted that Caucasians have a characteristic that differentiates them from other "racial" groups--namely, a higher level of aggression and violence. He then used anthropological, paleontological, and other evidence to support his theory that this higher level of aggression and violence has its roots in ice-age early development of Caucasian cultures. In CHOSEN PEOPLE FROM THE CAUCASUS, Bradley takes the wraps off Jews' claim of Semitism, illustrating that the majority of Jews are no less Caucasian than Caucasians of any other religious beliefs. In so doing, he removes the firing-pin from European Jews' oft-used weapon of an accusation of "anti-Semitism" against those who would dare to criticize them. This book is important, as the following excerpts will attest.

the term "Semitic," properly speaking, refers only to a group of languages, not an ethnic, cultural or racial group...the original Semitic-speaking people came into Mesopotamia from the west and south, the exact opposite direction from which the Hebrews entered Mesopotamia(the north and northeast)...

the Azkenazim have no genetic or historical origin in Palestine at all. They are descendants of Russian steppe tribesmen who were converted to Judaism about 740 A.D. because of political convenience. These steppe tribesmen were known as Khazars...By 1250 A.D. they, along with a disparate flood of non-Khazar and non-Jewish refugees, had been pushed by the Mongols into Eastern Europe ...They settled themselves into towns much like they had on the steppes of Khazaria, which they called "shtetls" and, by the time of Casimir III of Poland, they had settled down as "Ashkenazim"..

In the 1960s, the number of Sephardim(the original

Semitic-speaking people who settled in Mesopotamia) was estimated at about 500,000. At the same period, the number of Ashkenazim was estimated at about 11,000,000. In short, the vast majority of Jews in the world are Ashkenazim who are descended from Khazar converts to Judaism and who have no genetic or historical connection with biblical Jews or Palestine at all.

. . .

PERIODICALS

MOBETTER NEWS, Edited and Published by Dr. Gloria Latimore Peace.

MOBETTER NEWS is published once every two months. It is a newspaper in appearance but is essentially a publication of ideas rather than reportage of events and seeks to offer to African people insights, from an Africentric perspective, into major issues we face. It features essays, poems, graphics, etc. from its staff writers, as well as from other African persons, including prisoners. Subscription price is $12.50 per year. Write to MOBETTER NEWS; P.O. Box 1447; South Holland, IL.; 60473.

SHOOTING STAR REVIEW, Edited by Sandra Gould Ford and published by Shooting Star Productions.

SHOOTING STAR states as its mission, in part: "that opportunities exist for greater appreciation of the Black experience through knowledge and understanding of the challenges endured and the significant contributions created by people of African descent. Shooting Star Productions seeks to generate self-understanding and a sense of pride and accomplishment in Black people of all ages and circumstances..." This magazine, which is published quarterly, runs poems, fiction, and essays. One-year subscriptions are $10. Write to SHOOTING STAR REVIEW; 7123 Race Street; Pittsburgh, PA.; 15208-1424.

ANNOUNCEMENTS

The Pan-African Movement, USA(PAMUSA) is gearing up for its second national convention in Atlanta, Georgia later this year. PAMUSA is part of an international association, advocating greater economic, educational and cultural links among blacks worldwide. The U.S. chairman is Dr. J.A. Jahannes, of Savannah State College in Georgia. For more information, write Dr. Jahannes at 125 East Derenne Drive, Savannah, Georgia 31405.

Last year, an event was held here in Omaha on Sunday, August 16, 1992, one day before the birth date of the Honorable Marcus Garvey. The event for this year is scheduled for Sunday, August 15, 1993. The subject to be discussed at this event will be "What Steps Are To Be Taken Towards Revolutionary Change?" I am inviting all interested organizations to send a speaker. I must be notified by Saturday, May 15, 1993, so that I will have time to put together flyers and address other details in advance. Any parties wishing to offer help, in the form of time or money, will be greatly appreciated. Anyone who has, or has access to, big color posters of Marcus Garvey, especially in military dress, please contact me.

Last, but not least, for those organizations sending a representative, do not forget to bring plenty of literature with you. Those organizations not sending a representative are welcome to send literature as well, which we will distribute.

Contact Richard Hudlin; Jr.; 6505 Grand Avenue; #194; Omaha, NE.; 68104-1948.

The Harambee Afrikan Cultural Organization's annual banquet will be held at the state prison on Saturday, June 5. More information is forthcoming.

full economic health.

"It argued that OAU finances were so poor it would be forced to call on outside countries to help pay for the force, which would undermine African sovereignty.

"Despite this, ministers approved the establishment of a special fund to finance a peace keeping force with contributions from the OAU's 51 member states and the United Nations, which has said it will help...

"The ministers, who were preparing a summit agenda, agreed further consultations were needed on who should command the proposed force, which is to be drawn from crack units from all member states and kept on constant alert..."

-from "African Ministers Approve Creation Of Peace Force," page 38, March 15 THE FINAL CALL

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